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Henry C. Miller
1951

LUTHER'S USE

OF THE

PRE-LUTHERAN VERSIONS OF THE BIBLE

(ARTICLE I.)

BY

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GEORGE WAHR
ANN ARBOR, MICHIGAN
1912

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FOREWORD.

Germany will soon celebrate the four hundredth anniversary of the publication of Luther's most important work, the translation of the New Testament. This version, which appeared in September, 1522, is known as *Die Septemberbibel.* The accuracy and the value of this great work have been subjected to the criticism of scholars, both lay and clerical, from the moment of its appearance. Unfortunately, theological bias has had so large a place in the controversy that the real work of the great creative linguist has not been adequately appreciated.

From a literary point of view the influence of Luther's translation has never been more direct than it was during the first decade of the twentieth century. Within the last few years three important novels, Frenssen's *Hilligenlei,* Rosegger's *I. N. R. I.,* and Hauptmann's *Der Narr in Christo Emanuel Quint,* based on the harmony of the Gospels, have appeared and are quietly teaching to the German people the language of the New Testament of Martin Luther. Notwithstanding this fact, the heated controversy which followed the publication of the very suggestive book, *"Luther und Luthertum,"* by P. Heinrich Denifle, P. O., has prevented the German people from fully appreciating the most potential book in the history of German literature in the decade when men are beginning to look backward to the days of the dawn of the Christian era in an attempt to evaluate the influence of the Christ age upon modern life. And even when the linguistic work of Luther has been considered, it has not been treated from a proper perspective.

Strange as it may seem, many educated men throughout our country still hold to the erroneous view that Luther's translation was the first German translation, and that up to Luther's time, for most people a variable time, the German people had never seen a German Bible. Yet seven centuries before Luther the Bible had, in part, been translated into a German dialect. The ninth century had given to German literature the *Evangelienharmonie* of Tatian, the Old Saxon *Der Heliand,* and the *Evangelienbuch* of Otfrid.

With the invention of the printing press a new era in the book world began. The first printed German Bible appeared about 1466 at Strassburg, by Joh. Mentel. This edition, known as M, was soon followed by that of Eggensteyn (E) about 1470. In 1473? the edition of Jodocus Pflanzmann (P), Augsburg, appeared. In 1475 followed the Günther Zainer (Z) edition, the second edition (Tc) in 1477. The so-called Schweizerbibel (A), date and place uncertain, appeared before 1477. The last two plates, pages 51, 52, are taken from a copy of this edition, which is in the library of the University of Notre Dame. Anton Sorg, Augsburg, printed an edition (S) in 1477, the second edition (Sa) in 1480. In the year 1483 the edition of Anton Koburger (K) came from the press. This edition introduced the third and last group of the Pre-Lutheran versions. The plates on pages 43-50 will give a good idea of the edition which serves as a natural basis for investigation in this field. The colored lettering in the text is of course not reproduced. This work shows "hohen groszen vleysz." The later editions were mostly reprinted from the Koburger edition.

That Luther used some of the earlier German versions is clear from his own statements. To what extent

he made use of these versions, however, has not been definitely established. It is the purpose of this and subsequent articles to indicate how much Luther used these versions as a basis, and also to ascertain the real linguistic progress made by Luther in his monumental work, the translation of the New Testament.

The writer wishes to express his appreciative thanks to the Very Rev. John Cavanaugh, C.S.C., President of the University of Notre Dame, who has extended to him the generous hospitality of the University and whose live interest in scholarship has made this investigation possible. He also desires to acknowledge the personal interest taken in this work by the Right Rev. Edward D. Kelley, D.D., of Ann Arbor. Mr. Otto E. Fuelber assisted in the preparation of this article and of the monograph referred to in the note on page 28. Professor J. R. Brumm, and J. W. Scholl have carefully read the manuscript and proof.

LUTHER'S USE OF THE PRE-LUTHERAN VERSIONS OF THE BIBLE

A comparison of the recent Luther books with the sources will reveal many interesting facts. It is clear that some writers have either failed to use the sources at all or else have considered only those portions of them which tend to substantiate their views. At any rate, notwithstanding great claims to the contrary, the final word on Luther's work has not yet been written. None of the books, excepting possibly Grisar's *Luther,* the third volume of which is in press, fully satisfies the demands of modern scholarship.

On one point at least there seems to be a general unanimity of opinion among recent writers; namely, that the New Testament was translated by Luther from the Greek at the Wartburg within the period of a few weeks, and that only a final revision was made in the following months. The date of the beginning of this work is December 18, 1521. The first reference by Luther to his work on the translation is to be found in the following letter to John Lang at Erfurt:

> "In the meantime I shall continue to write my Homilies and shall translate the New Testament into German, a thing which my friends demand, and at which I hear that you also labor. Would that every town had its interpreter, and that this book alone might be on the tongues and in the hands, the eyes, the ears, and the hearts of all men."

Inasmuch as the books are generally inaccessible, it seems best to quote the opinions of the various writers on this question.

Köstlin (*Martin Luther, Sein Leben und seine Schriften,* English edition) says in regard to this work:

> "But the most important task that Luther now undertook, and in which he persevered with steadfast devotion during his further stay at the Wartburg, was one of a peaceful character, the most beautiful fruit of his seclusion, the noblest gift that he has bequeathed to his countrymen. . . . The Bible, it is true, had been translated into German[1] before Luther's time, but in a clumsy idiom that sounded foreign to the people, and not, like Luther's version, from the original Greek, but from the Latin translation used in the churches. Luther declared that no one could speak German of their outlandish kind, 'but,' he said, 'one must ask the mother in her home, the children in the street, the common man in the market-place, and look at their mouths to see how they speak, and thence interpret it to oneself and so make them understand.' So hard did he work, that he finished the

[1] W. Walther, *Die deutsche Bibelübersetzung des Mittelalters,* 1889 ff., is considered to be the standard work on the earlier German versions. Walther is inclined to underestimate the value of the work of the pioneers in this field. See also his pamphlet *Luthers Bibelübersetzung kein Plagiat,* Erlangen, 1891.

> New Testament at the Wartburg in a few months; he then wished to revise it with the help of Melanchthon."

Köstlin, in the introduction to the beautiful and exact reproduction of *Die Septemberbibel,* Berlin, 1883, repeats the opinions expressed in his former work, but in greater detail.

Kawerau, in the revised edition (1903) of Köstlin's work, although adding several facts, has not properly estimated the value of the earlier German versions of the Bible:

> "There were in Germany already various editions of a German translation of the Bible. But the original Hebrew and Greek texts were not their basis, but rather the so-called Vulgate from which Luther had formerly studied the written word, and the unreliability of which he had sufficiently learned. Their language was hard and clumsy, closely following the Vulgate. To the mistakes of the Vulgate were added new ones made by a misunderstanding of the Latin text. . . . He began the contemplated translation of the entire Bible with its most important part, the New Testament, and pursued this work along with that on the Homilies with such zeal that he finished it before he left the Wartburg in the beginning of March.

Kawerau corrects the statement that Luther's stay at the Wartburg was "one of a peaceful character." It

is well known that Luther was much disturbed by the life at the Wartburg, and that as early as January he desired to go secretly to Wittenberg where he could work in peace and at the same time profit by the coöperation of friends, undoubtedly Melanchthon and Spalatin. Kawerau referring to the earlier translations says:

> "For his interpretation of the text of the New Testament Luther was essentially dependent upon his knowledge of Greek which he had acquired a few (three) years before. He probably had the German translation of the middle ages at hand. At least a few passages show traces of it. But they, on account of their above-described character, could have had but little value for him."

Scherer (*Geschichte der deutschen Litteratur*) after characterizing the previous German translation says:

> "It had in its different parts different values, but even where it was at its best, it could furnish Luther only with a meager basis. He was compelled not only to correct errors, but also to replace a text, which was inflexible, stiff, oftimes unintelligible and always showing traces of the original, yet never approaching it, by a prose, clear, plastic, well articulated, and thoroughly German. Luther reproduced in German according to his own interpretation the Greek and Hebrew writings, the former

more literally, the latter more freely, as the spirit of the languages demanded. . . . In the winter of 1521 about Christmas his decision was made . . . and it sounds almost incredible, when he left the Wartburg on the third of March, 1522, he had completed the New Testament. Within two months the work had progressed so far that it needed only a final revision on which Melanchthon helped."

Lamprecht in his well-known work (*Deutsche Geschichte,* 5, 1) follows the generally accepted view:

"Luther remained at the Wartburg almost a year. It was a time when he was threatened anew by attacks of lonely introspective moods. He found deliverance and at the same time recreation in untiring, diligent literary work. . . . Above all else (referring to the Wartburg life) he lived primarily for his studies and for his cause. Letters and tracts appeared in great quantity. In the Homilies an interpretation of the pure Evangel was begun for the people. But above all else he, during the long winter days just before the New Year, cherished the thought of a translation of the Bible. And in less than three months the manuscript of the New Testament was completed. Afterwards a final revision was made."

Lamprecht characterizes the earlier German versions as follows:

> "But they, for the most part children of the mystic movement of the later middle ages, spoke a language whose sounds and concepts even the sixteenth century had difficulty in understanding. Following the Vulgate closely, they did not give, especially for the New Testament, the pure text of the Gospels, as Luther drew it from the Greek edition of Erasmus. Above all they were clumsy and comprehended the word rather than the sense. Luther's Bible on the contrary has been called, and rightly, rather a remoulding of the Holy Writ into German than a translation."

Vogt und Koch (*Geschichte der Deutschen Litteratur*) also hold to the prevailing opinion:

> "If the Bible was to become the basis of all life, it had to be made accessible to the entire people in an authentic, pure, and suitable form. The old clumsy translations of the Vulgate could not possibly suffice. And when Luther had broken with the old church . . . and had found a quiet refuge at the Wartburg, he undertook the great work, which could no longer be postponed, the German Bible. . . . Returning to the original text he gave a more faithful picture

> of the venerable original than any other translator. At the same time he was further from a slavish following of the words and of the structure of the foreign language than any other man. He created a genuinely German work, which bears as much the stamp of his living, vigorous, and popular language as his sermons or his writings of the Reformation."

Robertson (*A History of German Literature*) has retouched the German accounts:

> "The importance of Luther's Bible cannot be too highly estimated, either as a text-book of Reformed Christianity or as a literary monument. His original works hardly bear, one might say, so strong an impress of his magnificent personality as this German Bible. For it was, above all things, a *German* Bible. Although he went back to the original Hebrew and Greek texts, Luther made no slavish translation; he gave the German people a truer "Volksbuch" than did his scholarly predecessors, who, in their translation of the Vulgate, aimed at closer accuracy. . . . He has rendered the concrete Hebrew poetry and lucid Greek narrative by the language and the proverbial phrases of the peasant's home."

Hausrath (*Luthers Leben*) allows himself to be carried away by his admiration of Luther the Reformer:

> "In the calm of the winter, when the forests of the Wartburg were bedecked with snow and a deep silence buried the surrounding world, Luther began his holy work. In the small room of the Wartburg, a St. Jerome im Gehäus, he wrote on the new Vulgate, a translator of the Bible in a puffed knightly garb, on his head the red Schäpli which was first used to hide the tonsure, and then retained out of custom. Buried in the snow, secure from all disturbance upon the bleak height, he made the impossible possible. The translation of the New Testament begun at the end of December was finished by the end of February. It must always be considered a brilliant example of Luther's colossal ability to work that in the midst of all the controversies which he fought out week after week, in addition to his work on the Homilies and to a correspondence, in part quite serious, he translated from the Greek six pages daily, and translated it so that succeeding generations could learn from him. The translation of the Bible is Luther's greatest literary accomplishment."

In a later chapter Hausrath criticizes the Pre-Lutheran versions, but makes no reference to Luther's use of the same, though he emphasizes more than do the other

authorities the assistance of Melanchthon in revising the book for the press.

Thomas (*A History of German Literature*) is far more rational in his statements:

> "When, therefore, Martin Luther set about making a Bible for the people, he saw the importance of going back to the Greek and Hebrew. The work of Erasmus and Reuchlin had not gone for naught. There were already some fourteen High German versions of the Bible, but they were all based on the Vulgate; and who can tell how far this official version of the church had sophisticated the original word? On the scholarly side of his undertaking, Luther had the priceless aid of Melanchthon, and the two worked together with unwearying diligence to make a version that should be at once faithful and idiomatic."

Preserved Smith (*Luther's Life and Letters*) admittedly gives a composite picture of the results of the research of previous writers. In the Wartburg chapters, however, he adds nothing new on this point:

> "The work, though carefully done, was prosecuted with such zeal that it was completed within three months. . . . Suffice it here to note that Luther used the Greek text edited by Erasmus in 1516 and supplied with a new Latin translation in parallel columns. It is possible that he also had

> by him one or more of the older German translations, of which there were at least fourteen, but the great originality of his work would suggest that he used them but little."

In the chapter, 'The German Bible,' Smith treats this subject more in detail:

> "Yet [referring to the fact of the existence of earlier German versions] it remains true that his translation, by its superior scholarship and wonderful style, makes an era in both religion and literature. Begun at the Wartburg in the latter part of 1521, the work was prosecuted with such energy that the New Testament was completed by the time Luther returned to Wittenberg in March, 1522. . . . In point of scholarship Luther's version was far superior to all that preceded it. They had been made from the Latin Vulgate, adding to the errors of their original others of their own. The basis of Luther's translation was the original tongues. . . . Luther undoubtedly used the Latin and even the older German versions as aids, though in no sense did he copy them. The work was indeed done with astounding rapidity, but the manuscripts show how carefully he polished and revised and the success of the work testifies to its excellence."

Smith, therefore, has failed to verify his notes. In one place he said, "but the great originality of his work would suggest that he used them but little;" later we see him quoting, evidently from Walther, "Luther undoubtedly used the Latin and even the older German versions, as aids, though in no sense did he copy them." Further, in speaking of the translation of both the Old and the New Testament, Smith refers to the manuscripts.

McGiffert (*Martin Luther and his Work*) is less accurate than Preserved Smith on this as well as on many other points:

> "Far and away the most important fruit of Luther's stay at the Wartburg was his translation of the New Testament begun at Melanchthon's solicitations in December and completed in less than three months. . . . The contrast with the earlier versions was very great.[2] They were based on the Latin Vulgate, the official Bible of the Catholic church, and smacked largely of their source. Written in a curious Latinized German, most of them were unattractive and some times almost unintelligible. Luther translated his New Testament direct from the

[2] James Taft Hatfield, *Dial,* December 16, 1911, criticizes this point. The learned writer of the articles in the *Athenaeum,* 1883, to which Professor Hatfield referred in discussing this paper at the meeting of the Modern Language Association in Chicago, follows Geffcken "*Bildercatechismus des fünfzehnten Jarhunderts,* 1855," very closely. (See Florer, *Substantivflexion bei Martinus Luther,* 1899, page 3, note 1.) He even quotes the same selections to substantiate his point.

> Greek, and his Old Testament direct from the Hebrew. Besides getting nearer to the original, he was thus able to avoid the deleterious influence of the Latin, and produce a translation genuinely German in style and in spirit."

Even *The Catholic Encyclopedia,* following Janssen[3] and other scholars, has accepted the prevailing view. (See caption Luther):

> "His chief distinction while at the Wartburg, and one that will always be inseparably connected with his name, was his translation of the New Testament into German. . . . But their (Earlier German versions) antiquated language, their uncritical revision and their puerile glosses hardly contributed to their circulation. . . . In less than three months, the first copy of the translated New Testament was ready for the press. Assisted by Melanchthon, Spalatin, and others whose services he found of use, with the Greek version of Erasmus as a basis . . . , it was issued at Wittenberg in September."

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[3] The Most Rev. S. G. Messmer, Archbishop of Milwaukee, wrote the author of this paper as follows: "I find that even Janssen in his History of the German People entertains the same view. The only Catholic writer to the contrary that I have seen is Evers in his *"Luther,"* vol. VI, where he speaks of Luther's version of the Bible and states that according to Luther's own admissions he used previous German translations, but does not say which."

The last work on Luther is that of Hartmann Grisar, S. J. (*Luther*). Grisar likewise entertains the prevailing view held by scholars in regard to the Wartburg translation:

> "His greatest work in the German language, which was to make him very popular, he began at the Wartburg, namely, the translation of the Bible, in that he undertook the translation of the New Testament from the Greek."

It is clearly evident from the foregoing passages that the recent writers on Luther's life and works accept the theory that Luther translated the New Testament direct from the original Greek within the short period of a few weeks, that he began the translation about December 18, 1521, and that he made little use, if any, of the earlier German versions. Now it certainly does not detract from the greatness of Luther's remarkable capacity for work to consider him to be less than a superman. In fact, it would have been impossible for Luther, notwithstanding his direct knowledge of the New Testament in Latin and all his equipment, to translate anew from the Vulgate, not to mention from the Greek original, in so short a time. An examination of the corrections of the manuscript of Job[4] (*Berliner Handschrift*) shows that Luther was using the Vulgate continually and that the majority of his changes or corrections could have been made even if he had not had the Hebrew original

[4] Paper read by Florer and Lauer, Northwestern meeting of the Central Division of the Modern Language Association, 1908. Paper to be published later.

at hand. There can be no doubt that Luther's use of the Hebrew original has been overestimated.

A detailed comparison with the Latin and the Greek editions, such as was necessary for this enormous task of a new translation, could not have been possible in such a brief period of time either without a German source or without a direct knowledge of the New Testament in German, Latin, and Greek. Following the suggestion of Geffcken (see p. 16) and comparing it with the statements of the above scholars, the writer decided to compare the 1522 edition with that of 1483 (Anton Koburger, Nürnberg), which introduced the third and last group of the Pre-Lutheran versions.[5]

A careful examination will clearly show the striking resemblance between the editions of 1483 and 1522. Such a similarity cannot be, as Geffcken stated, accidental. We must, of course, take several facts into consideration. The Koburger version appeared forty years before the New Testament of Luther; forty years which may be compared with the last forty years in many respects. Improvement in the art of printing, a revival in the

[5] For a description of this version see the catalog of the British Museum; Kurrelmeyer, *The Genealogy of the Pre-Lutheran* Bibles. The Journal of Germanic Philology (Karstens Journal) III, 238; Kurrelmeyer *Die Erste Deutsche Bibel,* Bibliothek des literarischen Vereins in Stuttgart, New Testament 1904. The writer ascertained, through the courtesy of the Right Rev. Hermann Allerding, D.D., of Fort Wayne, that a copy of the Koburger edition was at the University of Notre Dame. Professor L. Fuerbringer of Concordia Theological Seminary, St. Louis, kindly called the writer's attention to the monograph *Die Deutsche Bibel,* u. s. w., by Adolph Risch (Pfarrer) and also to his article on *Die Lutherbibel* in the Neue Kirchliche Zeitschrift, 1911.

humanities, the newer scholarship, and the geographical situation—all these and other potent forces should contribute to a remarkable progress in any literary or linguistic work. But, taking all these conditions into consideration, the fact remains that the editions are quite similar and that Luther borrowed more from the earlier versions than recent scholars have inferred, and that the suggestions of men like Geffcken, and others before him, have not been heeded. They have been passed over as casual or unimportant, or else have been forgotten. It is impossible, however, to describe the similarity of these versions; it is necessary to compare them in order to appreciate to what extent this similarity exists. The following selections[6] are fairly typical:

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[6] A companion book to *Selections from The Original Editions of Luther's Bible Translations* is about ready for the press (George Wahr, Ann Arbor, Mich.). The student will, with these, have selections from the 1466, 1483, 1522 and 1545 editions in parallel columns.

Das funffte Capitel

DA er aber das volck sahe / steyg er auff eynen berg / vn(nd) satzet sich / vnnd seyne Junger tratten zu yhm / vnnd er thatt seynen mund auff / leret sie / vn(nd) sprach / Selig sind / die da geystlich arm sind / den(n) das hymelreych ist yhr / Selig sind die da leyde trage(n) / den(n) sie sollen getrostet werden / Selig sind die senfftmutigen / denn sie werden das erdreych besitzen / Selig sind die da hungert vn(nd) durstet nach der gerechtickeyt / denn sie sollen satt werden / Selig sind die barmhertzige(n) den(n) sie werde(n) barmhertzickeyt erlange(n) / Selig sind die vo(n) hertzen reyn sind / denn sie werden got schawen / Selig sind die fridfertigen / den(n) sie werden gottes kynder heyssen / Selig sind / die vmb gerechtickeyt willen verfolget werden / den(n) das hymel reych ist yhr / Selig seyd yhr / wenn euch die menschenn schmehen vnd verfolgen / vnd reden allerley arges widder euch so sie daran liege(n) vmb meynen willen. Habt

Das V. Capitel.

UNd da ihesus sah die scharen. da gieng er auff einen berg. vn(d) da er wz gesessen. sein iungern genahenten sich zu im. vn(d) er tett auff seine(n) mund. vn(d) leret sie. sagend. Selig sind dy armen in dem geyst. wan(n) dz reych d hymel ist ir. Selig sind dy senffmütige(n). wan(n) sy werde(n) besitze(n) dy erde. Selig sind dy do klagen. wan(n) sie werden getröstet. Selig sind die da hu(n) gert vn(d) dürst dy gerechtigkeyt. wan(n) sy werde(n) gesatet. Selig sind dy barmhertzigen. Wan(n) sie eruolgen die barmhertzigkeyt. Selig sind dy reynes hertze(n). wan(n) sy werde(n) got sehen. Selig sind dy fridsamen. wan(n) sy werden gehayssen die sün gots. Selig sind die do durchechtung leyde(n) vmb dy gerechtigkeyt. wan(n) dz reych der hymel ist ir. Ir werdt selig. so euch die menschen fluchen. vnd euch durchechten vn(d) alles vbel wider euch sagen lyegend vmb mich. Frewet euch

freud vnnd wonne / Es wirt euch ym hymell woll belonet werden / denn also haben sie verfolgt die propheten / die fur euch gewesen sind.

Yhr seyd dz saltz der erde(n) / wo nu das saltz thum wirtt / was kan man da mit saltzen? Es ist zu nicht hynfurtt nutz / denn das man es hyn ausz schutte / vn(nd) lasz die leutt zur trettenn. Yhr seyd das liecht der welt / Es mag die stat die auff eynem berge ligt nit verporgen seyn / Man tzundt auch nicht eyn liecht an vn(nd) setzt es vnter eynen scheffell / sondern auff eynen leuchter / so leuchtet es denn allen / die ym hawse sind / Also last ewer liecht leuchte(n) fur den leutten / das sie ewere gute werck sehen / vnnd ewrn vatter ym hymel preyssenn.

Yhr sollt nit wehnen / das ich komen byn das gesetz odder die propheten auff zu losen / ich byn nit komen auff zulosen / sondernn zu erfullen / denn ich sage euch warlich / bis das hymel vn(nd) erden zurgehe / wirt nit zur gehen / der kleynist buchstab / noch eyn tittle vom gesetz / bis das es alles geschehe. Wer nu eyns von diszen kleynisten gepotten auff loszet / vnnd leret die leutt also / der wirtt der kleynist vnd frolocket. wann ewer lon ist grosz in den hymeln. Wan(n) also haben sy durchechtet dy weyssagen die vor euch ware(n).

Ir seyt ein saltz der erden. vnd ob das saltz verschwindet i(n) de(m) es wirt gesaltze(n). so ist es füran zu nichten nütz. nur das es werd auszgeworffen. vnnd werd vertretten von den menschen. Ir seyt ein liecht der welt. Die stat mag nit sein verborgen gesetzt auff dem berge. noch auch zünde(n) sy an die lucern. vnd setzen die vnder das mess. sunder auff den lewchter. das es lewcht allen den. die do sind in dem hausz. Also sol lewchte(n) ewer liecht vor den lewten das sie sehen ewre gutte werck. vnd glorifitzyeren ewern vater. der in de(n) hymeln ist.

Nicht wöllet wenen. das ich sey kumen auffzulösen das gesetz. oder die prophete(n) ich bin nit kumen auffzulözen. sunder zuerfüllen(n). fürwar sag ich euch vntz das zergee hymel vnd erde. Ein buchstab oder ein spitz dauon wirt nit zergeen. vntz das alle ding geschehe(n). Darumb wellicher auflöset ein gebott von disen mynsten gebotten. vnd leret also die menschen der wirt der mynst genent werden in

heyssen ym hymel reych / Wer es aber thut vnnd leret / der wurtt grosz heyssen ym hymel reych.

Denn ich sage euch / Es sey denn ewr gerecktickeyt besser / denn der schrifftgelerten vnnd phariseer / so werdet yhr nit yn das hymel reych komen.

Yhr habt gehorrt / das zu den alten gesagt ist / du sollt nit todten / wer aber todtet / der soll des gerichts schuldig seyn. Ich aber sage euch / wer mit seynem bruder zurnet / der ist des gerichts schuldig / wer aber zu seynem bruder sagt / Racha / der ist des rads schuldig / wer aber sagt / du narr / der ist des hellischen fewrsz schuldig.

Darumb wen(n) du deyn gabe auff den allter opfferst / vn wirst alda eyndencken / das deyn bruder ettwas widder dich hab / so las alda fur dem altar / deyn gabe / vnnd gehe zuuor hyn / vnnd versune dich mitt deynem bruder / vnnd als denn kom vnnd opffer deyn gabe. Sey willfertig deynem widersacher / bald / die weyl du noch mit yhm auff dem wege bist / auff das dich der widdersacher nit der mal eyns vbirantwortte dem richter vn(nd) d(er) richter vbirantworte dich dem reych der hymeln. Wer aber dz thut. vn(d) also leret die me(n)schen. der wirt grosz genennet werde(n) in de(m) reych d hymeln.

Aber ich sag euch. es sey dan(n) ewer gerechtigkeyt mer vberflüssig. dan(n) der schreyber vnd der gleychszner. so werdet ir nit eingeen in das reych der hymeln.

Habt ir gehört das gesaget ist den alten. Du solt nit tödten. wellicher aber tödtet. der wirt schuldig des gerichts. Aber ich sag euch. dz ein yeglicher. d do zürnet seinem bruder. der wirt schuldig des gerichts. Der aber spricht zu seinez bruder racha. d wirt schuldig des rats. Vnd der do spricht. tor. der wirt schuldig des hellische(n) fewrs.

Darumb ob du opfferst dein gab zu dem altar. vnd do wirst gedenckend. daz dein bruder hat ettwas wider dich. lasz do dein gab vor dem altar. vn(d) gee zum ersten. vn(d) versüne dich mit deim bruder. vn(d) den(n) kum̃(m) vn(d) opffer dein gab. Bisz gehellig deim widerwertigen. schyer. die weyl du mit im bist im(m) weg. das dich villeycht der widersacher nit antwurt dem richter. vnd der richter dich antwurt dem

dem diener / vn(d) werdist yn(n) kercker geworffe(n) / warlich ich sage dyr / du wirst nit von dannen erausz komen / bis du auch den letzten heller bezalest.

Yhr habt gehortt / das zu den alten gesagt ist / du sollt nit ehebrechen. Ich aber sag euch / wer eyn weyb an sihet / yhr zu begeren / der hat schon mit yhr die ehe brochen ynn seynem hertzen.

Ergert dich aber deyn rechtes aug / so reysz es ausz / vnd wirffs vo(n) dyr. Es ist dyr besser / das eyns deyner glyd verderb / vnd nicht der gantze leyb ynn die helle geworffen werde / Ergert dich deyne rechte hand / szo haw sie abe vnd wirff sie von dyr / Es ist dyr besser / dz eyns deyner glid verderbe / vnd nit der gantze leyb ynn die helle geworffen werde.

Es ist wol gesagt / wer sich vo(n) seynem weybe scheydet / der soll jhr geben eyne(n) scheydbrieff. Ich aber sag euch / wer sich vo(n) seynem weyb scheydet (es sey denn vmb ehebruch) der macht / das sie die ehe bricht / vnnd wer eyn abgescheydete freyet / der bricht die ehe.

Yhr habt weyter gehoret / das zu den allten gesagt ist / du solt keyn falschen eyd thun

diener. vnd werdest gelegt in den kercker. Fürwar sag ich dir. du geest nit ausz vo(n) danne(n) vntz das du vergeltest den letzten quadranten.

Habt ir gehört das gesagt ist den alten. nit brich die ee. Aber ich sag euch. das ein yeglicher. der do siht das weyb sie zubegeren. yetzund hat geebrecht in seim bertzen.

Vn(d) ob dich ergert dein gerechts aug. brich es ausz vnd wirff es von dir. Wan(n) es gezympt dir. dz eins verderbe deiner glider. den(n) dz aller dein leib gee in dz hellisch fewer. vn(d) ob dich dein recht hand ergert schneyd sie ab. vn(d) wurff sy von dir. Wan(n) es gezympt sich. dz do vergee eins deiner glider. den(n) das der gantz leib vergee in das hellisch fewr.

Wan(n) es ist gesagt. Ein yeglicher der sein weyb lasset. der gebe ir ein büchlein der heymschickung. wan(n) ich sag euch daz ein yeglicher der sein weyb lasset. es sey denn vmb die sach des eebruchs. der macht sie zerbrechen die ee. vnd der da nympt die gelassen. der bricht die ee.

Widerumb habt ir gehört das gesagt ist den alten. nit schwer

/ vnd sollt gott deynen eydt hallten. Ich aber sage euch / das yhr allerding nicht schweren solt / widder bey dem hymel denn er ist gottis stuel noch bey der erden / denn sie ist seyner fusse schemel / noch bey Iherusale(m) / den(n) sie ist eynis grossen konigs stadt / Auch soltu nit bey deynem hewbt schweren / denn du vermagist nitt eyn eynigs har weyssz odder schwartz tzu machen / Ewr rede aber sey ya / ya / neyn / neyn / was daruber ist / das ist vom argen.

Yhr habt gehort / das gesagt ist / Eyn aug vmb eyn aug / eynen zan vmb eynen zan. Ich aber sage euch / das yhr nitt wider streben solt dem vbel / sondern so dyr yemant eyn streych gibt auff deyn rechten backen / dem biete den andern(n) auch dar. Vn(d) so ymand mit dyr rechten will / vn(d) deyne(n) rock nehmen / dem lasz auch den mantell / Vnd so dich ymant nottiget eyn meyle / so gang mit yhm zwo. Gib dem der dich bittet / vnnd wende dich nit von dem / der von dyr borgen will.

Yhr habt gehoret das gesagt ist. Du sollt deyn nehisten lieben vn(d) deynen feynd hassen. Ich aber sage euch / Liebet ewere feynde / benedeyt

meinayd. aber gib den eyd dem herren. wan(n) ich sag euch. ir süllet gantz nichts schwere(n) noch bey dem hymel. wan(n) er ist der trone gots. noch bey der erde. wan(n) sie ist ein schamel seiner füsz noch bey ihrusalem. wan(n) sy ist ein stat des grossen künigs. Noch schwere bey dem haubt wan(n) du magst nicht machen ein har weysz oder schwartz. aber ewere wort süllen sein ia ia. neyn neyn. wan(n) was vberflüssiger ist. das kumpt von den vbeln.

Ir hört das gesagt ist. aug vmb aug vnd zan vmb zan aber ich sag euch widersteet dem vbeln. aber der dich schlah an dein gerecht wang. bewt im auch das ander. vnd der mit dir will kryegen in dem gericht. vnd nemen deinen rock. lasz im auch de(n) mantel. vn(d) der dich zwyngt tausent füszstaffeln. gee mit im zwey and. Der da bit von dir. dem gib. vnd der da wöl entlehe(n) vo(n) dir. nicht versag es im.

Habt ir gehört. das gesagt ist. hab lieb deine(n) frewnd. vn(d) hab in hasz deinen veynd. Aber ich sag euch. habt lieb ewer veynd. vnd thut wol

die euch maledeye(n) / thut wol den die euch hassen / bittet fur die / so euch beleydigen vnnd verfolgen / auff das yhr kynder seyd ewers vatters yhm hymel / Den(n) er lest seyn Sonne auff gehen vbir die bosen vn(d) vbir die gutten / vn(d) lest regnen vbir gerechten vn(d) vngerechten / denn so yhr liebet / die euch lieben / was werdet yhr fur lohn haben Thun nit dasselb auch die zollner? Vn(d) so yhr euch nur zu ewern brudern freuntlich thut / wz thutt yhr sonderlichs? thun nit die tzollner auch also? Darumb yhr sollt volkomen seyn / gleych wie ewr vatter ym hymell volkommen ist.

den. dy euch hassen vn(d) bettet vmb die. dy euch durchechten vnd beleydige(n) das ir seyt sün ewers vaters. der in den hymeln ist. der sein sunne(n) lasset scheynen vber die gutten vnd die bösen. vnd regent auff die gerechte(n) vnd die vngerechten. wan(n) ob ir die lieb habt dy euch lieb habe(n). Welche(n) lon habt ir. Thun den(n) das nit auch die offensünder. Vnd ob ir allein grüsset ewer brüder. wz thut ir mer. Thun den(n) das nit auch die ethnici. darumb seyt volkumen als ewer hymlischer vater ist volkumen.

LUCAS

Das ander Capitel

ES begab sich aber zu der zeytt / das eyn gepott von dem keyser Augustus aus gieng / das alle wellt geschetzt wurde / vn(nd) dise schetzung war die aller erste / vnd geschach zur zeytt / da Kyrenios landpfleger yn Sirien war vnnd / es gieng yderman das er sich schetzen lies / eyn iglicher yn(n) seyne stadt.

Da macht sich auff / auch Ioseph vo(n) Gallilea / aus der stadt Nazareth / ynn das Iudisch land / zur stad Dauid

Das. II. Capitel.

VNd es geschah in den tagen. ein gebot gieng ausz vo(n) de(m) keyser augusto. Dz alle welt würd beschriben. Dise erste beschreybu(n)g ward getan vo(n) dez richter cyrino in syria. vnd sie giengen all. daz sy bekennten ein ieglicher in sein stat.

Vn(d) auch ioseph gie(n)g auff vo(n) galilea. vo(n) der stat nazareth in iudeam in die stat dauid. die do ist geheyssen

/ die da heyst Bethlehem / darumb dz er von dem hausze vnd geschlecht Dauid war / auff das er sich schetze(n) liesze mit Maria seynem vertraweten weybe / die gieng schwanger.

Vnnd es begab sich / ynn dem sie daselbst waren / kam die zeyt das sie geperen sollte / vnnd sie gepar yhren ersten son vnnd wickelt yhn ynn windel / vnd legtt yhn ynn eyn krippen / denn sie hatten sonst keynen raum ynn der herberge.

Vnnd es waren hirtten ynn der selben gegend auff dem feld / bey den hurtten / vnnd hutteten des nachts / yhrer herde / vnnd sihe / der engel des herrnn trat zu yhn / vn(nd) die klarheyt des herren leuchtet vmb sie / vnnd sie furchten sich seer / vnnd der Engel sprach zu yhn / furcht euch nicht / Sehet / ich verkundige euch grosse freude / die allem volck widderfaren wirt / denn euch ist heutte der heyland geporn / wilcher ist Christus der herre / ynn der stadt Dauid / vnnd das habt zum zeychen / yhr werdet finden das kind ynn windel gewickellt / vn(nd) ynn eyner krippen ligen / Vnnd als bald war da bey dem engel / die menge der hymlischen heerscharen / die lobeten Gott / vn(nd) sprachen / Preys sey bethleem. Darumb das er was von dem hawsz vnd vo(n) de(n) ingesind dauid. dz er verieh mit maria seiner vermehelten. vnd schwangern hawszfrawen.

Vnnd es ward gethan. do sie do waren. Die tag wurden erfüllt das sie gebere. vnd sie gepar iren erstgebornen sun. vnd wickelt ine in tücher. vnd legt in in die krypp. wann ir was nit ein stat in der schupfen.

Vnd hyrten warn in d selben gegent. die do wachten. vnd behüten. die wachen der nacht vber ir herde. vnd seht der engel des herre(n) stund bey in. vn(d) die klarheyt gots vm(b)leuchtet sie. vnd sie forchten sich mit grosser vorcht. vnd der engel sprach zu in. Nicht wölt euch fürchten. Aber seht. Ich verkünde euch ei(n) grosse frewde die do wirt allem volck. wan(n) heut ist euch geborn. der behalter der do ist christus der herr in der stat dauid. vn(d) ditz wirt euch ein zeychen. Ir vindt dz kind gebunden in tuch. vn(d) gelegt in die krypp. vnd von stundan wz bey de(n) engel ein menig der ritterschaft des hymelischen herrs. lobend got vnnd sagend. Gelobt sey got in den höhen. vnd fryde auff der erden den

Gott ynn der hohe / vnd frid auff erden / vn(nd) den menschen eyn wolgefallen.

Vnd es begab sich / da die Engel von yhn gen hymel furen / sprachen die hirtten vnternander / last vns nu gehen gen Bethlehem / vnd sehen die geschicht / die da geschehen ist / die vns der herre kund than hat / vnd sie kamen eylend / vnnd funden beyde Marian vnnd Ioseph vnd das kind ynn der krippen ligen. Da sie es aber gesehen hatten / breytten sie das wortt aus / wilchs zu yhn von disem kind geredt war / vnnd alle fur die es kam / wunderten sich der rede / die yhn die hirten gesagt hatten / Maria aber behielt all dise wortt / vnd bewiget sie ynn yhrem hertzen / vnd die hirtten kereten widderumb / preyseten vnnd lobten Gott vmb alles / das sie gehoret vnd gesehen hatten / wie denn zu yhn gesagt war.

Vnnd da acht tage vmb waren / das das kind beschnytten wurde / da ward seyn name genennet / Ihesus / wilcher genennet war vo(n) dem engel / ehe denn er empfangen war ynn mutter leybe.

Vnd da die tage yhrer reynigunge nach dem gesetz Mosi / kamen / brachten sie yhn gen mensche(n) die do sind guttes willens.

vn(d) es ward gethan do sich die engel hetten geschayden vo(n) in. in den hymel. die hyrtten redten zu einander sagend. Wir wöllen gee(n) vntz zu bethleez. vn(d) sehen das wort das da ist gethan. das vns d herr hat gezaygt. Vn(d) sie kamen eylend. vnd funden Mariam vnd ioseph vnd das kind gelegt in dy krypp. vnnd do sie das sahen. do erkannten sie von dem wort. das do was gesagt zu in von disem kind. vnd all die es horte(n). die wunderte(n) sich vn(d) vo(n) de(n) dingen die do warn gesagt zu in vo(n) de(n) hyrtten. Aber Maria behielt alle dise wort. vn(d) trug sie in irem hertzen vnd die hyrtten kertten wider. vnd glorifitzirten. vnd lobten got. in alle(n) dingen. die sie hetten gehört vn(d) gesehen. als es was gesagt zu in.

vnd darnach do acht tag wurden volbracht. das das kind wurde beschnyten. Sie hiessen seinen namen Ihesus. Als er was genant von dem engel. ee das er ward empfangen im(m) leybe.

vnd darnach do dy tag irer reynigung wurden erfüllt nach der ee moysi brachten sie es in

Ierrusalem / auff das sie yhn dar stelleten dem herren / wie den(n) geschrieben steht ym gesetze des herren / allerley menlin / das zum ersten die mutter bricht / soll Gotte geheyliget heyssen / vnnd das sie geben das opffer / nach dem gesagt ist ym gesetze des hernn / eyn par turtell tawben / odder zwo iunge tawben.

Vnnd sihe / Eyn mensch war zu Ierusalem / mit namen / Simeon / vnd der selbige mensch war frum vnd gott furchtig / vnd warttet auff den trost Israel / vnnd der heylige geyst war ynn yhm / vnnd yhm war eyn antwort worden von den heyligen geyst / Er sollt den todt nicht sehen / er hette den(n) zuuor den Christ des herren gesehen vn(nd) kam aus anregen des geysts ynn den tempel.

Vnnd da die Elltern das kind Ihesum ynn den tempel brachten / das sie fur yhn thetten / wie man pflegt nach dem gesetz / da nam er yhn auff seyne arme / vnd benedeyet Gott vnd sprach /

Herr / Nu lessistu deynen diener ym fride faren / wie du gesagt hast /

denn meyne augen haben deynen heyland gesehen /

wilchen du bereyttet hast fur allen volckern /

iherusalem. das sie es stelten de(m) herren als es ist geschriben in der ee des herren. Das ein ieglichs manlichs byld. das da öffnet den leyb seiner muter wirt genennet heylig dem herren. vnd das sie geben ein opffer nach dem als gesagt ist in der ee des herren ein par türteltawben. od zwu iung tawben.

Vn(d) seht ein man waz in iherusalem. des nam waz symeon. vn(d) d me(n)sch was gerecht. vnd forchtsam. Er harret der tröstung israhels. vnd der heylig geyst was in im. vnd er empfienge antwurt von de(m) heylige(n) geyst. Das er nit sehe den tod. nür er sehe zum ersten den gesalbten des herren. vnd er kam im(m) geyst i(n) den tempel.

vnd do sein vater vnd muter einfürten das kind Ihesum. das sie teten nach der gewonheyt der ee für in. vnd er empfieng dz kind in sein arm. vn(d) gesegent got vn(d) sprach.

O herr nu lasz deinen knecht. nach deinem wort in dem fride.

Wan(n) meine augen habe(n) gesehe(n) dein heyl. Das du hast berayt vor dem antlytz aller völcker.

das liecht zur erleuchtung der heyden / vnd zum preysz deynes volcks Israel.

Vnnd seyn vatter vnd mutter wunderten sich des / das von yhm geredt wart / vnd Simeon benedeyet sie / vnnd sprach zu Maria seyner mutter / Sihe / diser wirtt gesetzt / zu eynem fall vnd auff stehen vieler ynn Israel / vnd zu eynem zeychen / dem widdersprochen wirt / vnd es wirt eyn schwerd durch deyn seele dringen / auff das vieler hertzen gedancken offinbar werden.

Vnd es war eyne prophetyn / Hanna / eyn tochter Phanuel vom geschlecht Aser / die war wol betaget / vnnd hatte gelebt sieben iar mit yhrem man von yhrer iungfrawschafft an / vnnd war nu eyne wittwe bey vier vnd achtzig iarn / die kam nymmer vom tempel / dienet Gott mit fasten vnd betten tag vnd nacht / die selbige trat auch hyntzu / zu der selbigen stunde / vnd preyszete den herrn / vnd redte von yhm zu allen / die da warteten auff die erlosung Israel.

Vnd da sie alles vollendet hatten nach dem gesetz des herrnn / kereten sie sich widder ynn Galilean / zu yhrer stad Nazareth / aber das kind

Ein liecht zu der eröffnung der heyde(n). vn(d) zu glori deins volcks israhel.

Vn(d) sein vater vn(d) sein muter wunderten sich vber die dinge. dy do wurden gesagt von im. vnd symeon gesegent sie vnd sprach zu Mariam seiner muter. Sih. diser ist gesetzt in einen vall. vnd zu einer aufferstееung vil in israhel. vn(d) i(n) ein zeychen. de(m) do wirt widersprochen. Vnd sein schwert wirt durchgeen dein sele. das die gedancken ausz vil hertze(n) werden eröffent.

Vn(d) anna was ein weyssagin die tochter phanuel von de(m) geschlecht aser. Die wz fürgangen in vil tagen. vnd het gelebt mit irem man siben iar. von irer iunckfrawschafft. vn(d) dise was ein witwe. vntz zu vierundachtzig iaren. Die schied sich nit von dez tempel. mit vaste(n) vn(d) mit gebett dienet sie de(m) herren tag vn(d) nacht. vn(d) die kam auch zu der selben stund. vnd veriah de(n) herren. vnd saget vo(n) im. alle(n). die do harrete(n) der erlösung iherusalez.

vn(d) do sie hetten volbracht alle ding nach der ee des herren. sie kerten wid in galilea in ir stat nazareth. vnd dz kind

wuchs / vnd wart starck ym geyst / voller weyszheyt / vnd Gottis gnade war bey yhm.

Vn(nd) seyne Elltern giengen alle iar gen Ierusale(m) / auff das osterfest / vnnd da er zwelff iar allt war giengen sie hynauff gen Ierusalem / nach gewonheyt des festis / vnd da sie die tage vollendet hatten vnd / giengen widder zu haus / bleyb das kind Ihesus zu Ierusalem / vnnd seyne Elltern wustens nicht / sie meynten aber er were vnter den geferten / vnd kamen eyne tage reysze / vn(nd) suchten yhn vnter den gefreunten vnd bekante(n) / vn(nd) da sie yhn nit funden / giengen sie widerumb gen Ierusalem vnd suchten yhn / vn(nd) es begab sich / nach dreyen tagen / funden sie yhn ym tempel sitzen mitten vnter den lerern / das er yhn zu horete / vnd sie fragete / vnd alle die yhm zu horete(n) / wunderten sich seyns verstands vnd seyner antwort. Vnd da sie yhn sahen / entsatzten sie sich /

vn(nd) seyne mutter sprach zu yhm / meyn son / warumb hastu vns das than? Sihe / deyn vatter vn(nd) ich haben dich mit schmertzen gesucht / vnd er sprach zu yhnen / was ists / das yhr mich gesucht

wuchs vnd ward gesterckt vol der weyszheyt. vn(d) die genad gottes was in im.

vnd sein vater vnd muter gingen durch alle iar in iherusalem. an de(m) hohzeytlichen tag zeostern. Vn(d) do ihesus waz alt zwelff iar. Sie giengen aufl zu iherusalez nach der gewohnheyt des höhzeytlichen tags. vnd do die tag wurden volbracht. sie kerte(n) wider. Das kind Ihesus belyb in iherusale(m). vn(d) sein vater vn(d) muter erkanten es nit. Wann sie wenten es wer vnder der geselschaft. sy kamen ein tagraysz vn(d) suchten es vnder den freunden. vnd vnder den erkanten. vnd funden sein nit. sie kerten wider i(n) iherusalem. vnd suchten es. Vn(d) es ward getan nach dreyen tagen funden sie es im(m) tempel sitzend in mitten der lerer. hörend vnd fragend sie. Wan(n) alle die in horten. die erschracken. vn(d) wu(n)derten sich vber sein weyszheyt. vn(d) vber dy antwurt. vnd sehend. wunderten sie sich.

Vnd sein muter, sprach zu im. Sun warumb hastu vns getan also. Sih dein vater vnd ich. laydig. suchten wir dich. vnd er sprach zu in. Was ist dz. das ir mich sücht. Wist ir nit.

habt? wisset yhr nit / das ich seyn mus / yn(n) dem das meynes vaters ist? Vnd sie verstunden das wort nit / das er mitt yhn redet / vn(nd) er gieng hynab mit yhnen / vn(nd) kam gen Nazareth / vnd war yhn vnterthan / vnd seyne muter behielt all disze wort ynn yhrem hertzen / vnnd Ihesus hieb fort an weyszheyt / alter / vnnd gnade bey Got vnd den menschen.

das ich musz sein in den dingen. die do sind meins vaters. Vnd sie vername(n) nit das wort. das er het geredt zu in. Vn(d) er gieng ab mit in. vnd kam zu nazareth. vn(d) wz in vndertenig. vnnd sein muter behielt alle wort tragend in irez hertzen. Vn(d) Ihesus nam zu. an weyszheyt. vnd an alter. vnd an gnad. bey got vn(d) den menschen.

Even from the comparison of the above chapters one may assume that Luther used this Koburger version, or a reprint thereof, as a source for his translation, and further, that without such a source it would have been impossible for him to finish the manuscript of the complete New Testament by March, 1522. It is absolutely certain that the extent of Luther's use of the earlier versions has been greatly underestimated. Such extensive similarities in any other literary work would provoke much criticism as to the originality of the author. Due allowance must of necessity be given to the fact that in a translation from one, in this case at times from two languages, into another language, certain similarities are inevitable; but the correspondence between Luther's translation of the New Testament and the Koburger edition is so striking that one may speak of changes rather than of similarities.

The changes[7] made by Luther are most interest-

[7] These changes will be treated in subsequent articles.

ing, in fact as much so as the changes he made in his manuscripts of the Old Testament. They throw additional light upon Luther's use of the Greek, of the Vulgate, of the earlier German versions, also upon his interpretation of the New Testament, and upon his mastery of the German language. It is evident from these changes that he used the Greek in this work more extensively than he did the Hebrew later in his translation of the Old Testament; the Vulgate, however, was his main classical source.

The great majority of the changes is due to his adapting the earlier versions to the language of his time and of his people, thereby carrying out his own wish 'that every town might have its interpreter, and that this book, (the Bible) alone might be on the tongues and in the hands, the eyes, the ears, and the hearts of all men.'

The chapter on word order, for example, will show fairly consistent conformity to the principles which still obtain in the German written language. Luther's use of the modal auxiliaries and of the compound verbs, both separable and inseparable, is exceedingly interesting. In this particular he was very careful to introduce the fine distinctions of his mother tongue. The introduction of the particles and adverbs gave a new coloring to the text. There can be no doubt that most of the above-mentioned changes and those involving idiomatic usage could have been made without the use of any classical basis.

It is quite clear, from an examination of the changes, that Luther had worked out his language very carefully before he began his set translation of the Bible at the Wartburg. Only when we take this fact into consideration can we understand the work on the Homilies and on

the New Testament. This fact also explains why his New Testament "bears as much the stamp of his living, vigorous and popular language, as his sermons or his writings of the Reformation." These writings were a direct preparation for his work on the translations.

It is also quite evident that Luther must have known the New Testament thoroughly before he began his revision of the earlier editions; otherwise it would have been impossible for him to accomplish the task of revision within such a short time.

In order to ascertain to what extent Luther was familiar with the New Testament before he began his translation, the quotations both in Latin and German have been collected from his writings of the years 1519 to December 1521. The following table will show what passages Luther used in German before December, 1521. These verses are quoted for the most part directly; very often the subject matter is paraphrased, but the language is essentially the same, and at times mere references to verses are entered. This table does not show how many times Luther repeated the same verse.

MATTHEW

I 1, 2, 11, 21. II 1-15. III 1, 2, 7, 13, 16, 17, 24. 1, 4, 5, 7. V 3, 5, 7, 9, 10, 12, 13, 15-19, 22-25, 39-40, 42, 44, 45. VI 2, 5, 7, 9-13, 15, 19, 20, 24, 25, 28-31, 33, 34, 39. VII 2-6, 12-18, 20, 21-24, 26. VIII 2, 4, 6, 8, 11-13, 17. IX 1, 2, 12, 13, 38. X 8-10, 12, 13, 15, 16, 20-22, 24-26, 29, 30, 32, 37, 38, 41. XI 5-7, 10-13, 17-20, 22, 28-30. XII 32-34. XIII 8, 14, 29, 33, 41, 52, 54, 57, 58. XIV 3, 15, 23, 30. XV 1-4, 8, 9, 11, 14, 18, 20. XVI 1, 7, 11, 12, 16, 18, 19, 24, 28. XVII 2-4, 24, 25-27. XVIII 3-6, 9, 10, 15-20, 24, 35. XIX 6, 11, 12, 17-19, 24, 30. XX 1, 10, 11, 20, 26. XXI 1, 5, 9, 12, 13, 19, 21-23, 30-32, 43. XXII 4, 17, 21, 25, 37, 39. XXIII 1-4, 10-14, 22, 24, 25, 32-39. XXIV 5, 9, 10, 13, 15, 19, 21, 23, 26, 45, 48. XXV 12, 22, 33-35, 42-45. XXVI 14, 15, 23, 26, 29, 37, 49, 50, 61, 65, 66. XXVII 29, 35, 37, 42, 43. XXVIII 19, 20.

MARK

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Although it will be necessary to have the passages indicated in the table[8] printed in full, with all the variants, in order to obtain an adequate appreciation of the extent of Luther's knowledge of the New Testament in German before he began the work which is considered to be the "only classic that came from his hands," yet the table will indicate that Luther knew the most important parts of the New Testament in German well before December, 1521.

A mere glance at the table will show that he used complete chapters, for the omission of verses does not indicate that he did not know the verses omitted. When one takes the repeated use of certain verses or passages into consideration, it is very easy to work out in German, as well as in Latin, Luther's Harmony of the Gospels, his conception of the teachings of Christ, and of the Christian faith. And only when the fact is considered that Luther's interpretation had been thought out in the midst of the great struggles of his inward life and of the world activities before he undertook the monumental work, can the Wartburg labors be fully estimated. Further investigation will demonstrate how much direct psychological bearing Luther's conception of faith had on the final version of the New Testament.

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[8] No claim for completeness is made.

The translation of the New Testament is the product of years of direct preparation for this work. It is true, perhaps, that Luther never thought that he would be the man who could bring the work of decades to a practical completion. But it is now easily understood why his friends insisted that he should undertake the work; they appreciated the fact that Luther was fully equipped to carry on the great task. Furthermore, the quotations show that Luther used at times a low German version and indications point to the use not only of the Koburger but also of other versions.

Luther was acquainted, not only with the New Testament in German, but also with the Old Testament. The repeated use of passages and parts of the Old Testamet in German before 1522 shows that Luther had worked out his general interpretation of the entire Bible before 1522. This fact explains the most remarkable aspects of his literary work; namely, the general regularity of his language, a point which the writer has repeatedly emphasized, and the unified conception of his Bible translation. The translation of the Old Testament was begun after Luther had profited from a close study of the earlier editions, of the Latin, and to a certain extent of the Hebrew original, the latter with the assistance of Melanchthon and Aurogallus. He had also made an intensive study of the German language, had attained a philosophical view of life, and had become skillful in the art of translation.

A comparison of the New Testament of the translations of 1522 and 1545 shows, although the orthography has been carefully revised, that the text remains essentially the same as in the first edition. The great differences between the earlier versions and Luther's edition is to be

found in parts of the Old Testament and not in the New Testament. Yet it is the New Testament which has had the most significant influence on German literature.

It is therefore necessary to keep this division in mind when the development of Luther's language and its influence on the NHG. written language are considered. Some of the recent scholars, on the contrary, have hopelessly confused the problem by neglecting to make this important division; and some use Luther's statements about his translation of the Old Testament, or about a new revision, to support their assertions concerning the work before 1523. And even principles for revision written as late as 1540 are quoted in discussions concerning the value of the translation of the September Bible. An examination of the works of the above-quoted writers will soon prove this contention. This fact alone explains many of the misconceptions that prevail concerning Luther's language. Obviously, Luther's direct statements in regard to his works will bear a close examination. He was inclined to wax a little enthusiastic when emphasizing the originality of his own work. He oftentimes overlooked the historic continuity in his own development. This holds true even in regard to his estimation of his work on the translation of the Bible. Therefore Luther's statements must be either carefully tested or else considered in their proper context. It is certain, at any rate, that these statements have little bearing on his work at the Wartburg. The legend which has sprung up with reference to Luther's work at the Wartburg is not in accord with the actual facts.

Furthermore, the labors of Luther's predecessors deserve recognition, for the value of the scholarly work of the men who made Luther's translation possible has been

greatly underestimated. This fact is doubly significant when the revision of Dietenberger, for example, is compared with the 1483 and 1522 editions. A proper estimation of the value of the earlier German editions and of Luther's use of the same will make possible a scientific estimate of Luther's linguistic powers and literary ability. The changes Luther made in his revision of the New Testament should serve as a basis for the study of his written language, which afterwards became, for various reasons, an essential literary and linguistic source for the modern German writers.

In short, only when Luther's use of the earlier German versions and his equipment in German and in Latin, as well as in Greek, before 1522, is considered, can the real progress he made in his revision of the New Testament be determined.

Ein ende hat dz buch der heymlichē offenbarūg sant iohansen des zwelf boten vnd ewangelisten.

Disz durchleuchtigist werck der gantzen heyligen geschrifft. genant dy bibel für all vnd vorgetrücket teutsch biblē. lauterer. clarer. vnd warer nach rechter gemeyner teutsch. mit hohez vnd grobem vleyb. gegē dem lateynischen text gerechtuertigt. vnd schidlich punctirt. mit vberschrifften bey dem meystē teyl der capitel vnd psalm. ren inhalt vnd vrsach. anzaygende. Dñ mit schönen figuren dy hystoriē bedeutēde. hat hie ein ende. Gedruckt durch anthonium koburger in der löblichen keyserlichen reychstat Nürenberg. Nach der geburt cristi des gesetzs der genaden. vierzehen hundert vnd in dem dreyvndachtzigstē iar. am montag nach Jnuocaunt. Dñ wellich volbrigung. sey lob. glori. vnd ere. der hohen heyligē dryualtigkeit. vñ eynigem wesen. dem vater vñ dez sun vnnd dem heyligen geyst. der da lebt vnnd regiret gott ewigklich amen.

VNd da ihesus sah die
scharen. da gieng er auff einen berg.
vñ da er wz gesessen. sein iungern ge-
nahenten sich zu im. vñ er tett auff seinē mund.
vñ leret sie. sagend. Selig sind dy armen in dem
geyst. wañ dz reych d hymel ist ir. Selig sind dy
senfftmütigē. wañ sy werdē besitzē dy erde. Se-
lig sind dy do klagen. wañ sie werden getröstet
Selig sind die da hūgert vñ dürst dy gerechtig
keyt. wañ sy werdē gesatet. Selig sind dy barm
hertzigen. Wañ sie ernolgen die barmhertzig-
keyt. Selig sind dy reynes hertzē. wañ sy werdē
got sehen. Selig sind dy fridsamen. wañ sy wer
den gehayssen die sün gots. Selig sind die do
durchechtung leydē vmb dy gerechtigkeyt. wañ
dz reych der hymel ist ir. Jr werdt selig. so euch
die menschen fluchen. vnd ench durchechten vñ
alles vbel wider euch sagen liegend vmb mich.
Frewet euch vnd frolocket. wann ewer lon ist
groß in den hymeln. Wañ also haben sy durch-
echtet dy weyssagen die vor euch warē. Jr seyt
ein saltz der erden. vnd ob das saltz verschwin-
det i dē es wirt gesaltzē. so ist es fürau zu nich-

borgen.vergilt Dir. Dñ so ir betet.nicht wölt vil reden als die ethnici thun.wañ sie wenen.Dz sie werden erhört in irē vil reden.Darūb nicht wölt i werden gleych.wañ ewer vater weyst.wz euch not ist.ee Denn ir in bittet.Darūb ir süllet also be/ ten.Vater vnser Der Du bist in den hymeln .ge/ heyliget werd dein nam.zukum̄ dein reych.Dein wil Der werd.als im̄ hymel.vnd in Der erd.vnser teglich brot gib vns heut.vnd vergib vns vnser schuld.als vñ wir vergebē vnsern schuldigern . vñ nit für vns in versüchung .sunder erlöse vns von vbel amen.Wañ ob ir vergebt dē menschē ir sünde.vñ ewer himlischer vater vergibt euch ewer missetat .Vergebt ir aber nit dē mēschen noch ewer vater vergibt euch eüer sünde . Dñ ob ir vastet.nicht wölt werdē als die gleychsner traurig.wañ sie verwüsten ir antlytz.Dz sy schey nen den lewtē vastend.Fürwar sag ich euch.Dz sie habē empfangē iren lon.Aber so Du vastest so salb dein haubt vñ wasch dein antlytz.Daz Du icht werdest gesehen vastend den lewten .aber deinem vater.Ö Da ist in verborgen.vnd dein va ter.Ö es siht i verborgē.vergilt Dir. Vflicht wölt euch sameln schetz i Der erde.Do Der rost vñ die

Das. XV. Capitel. wie der herr ihesus seine iungern vil ynnige andechtige ding leret. Vnd sy zu der lieb vermanet.

Ich bin ei warer weinreb. vnd mein vater ist ein ackerman. Ein yeglich zweyd das nicht bringt ein frucht in mir. das nymt er ab. vnnd ein yegliches. das da bringt die frucht. das reyniget er das er bringt ein merer frucht. Jtzund seyt ir reyn. vmb das wort das ich hab geredt zu euch. Beleybt in mir. vñ ich in euch. Als das zweyd mit mag bringen die frucht von im selber. nůr es beleybe an d reben. als auch ir. nůr ir beleibt in mir. Jch bin die rebe. vnd ir seyt das zweyd. Der da beleybt in mir. vnd ich in im. Der bringt vil frucht. wann on mich mügt ir nichts thun. Der nicht beleybt in mir der wirt aufgeworffen. als das zweyd. vnd dorret. vnd sye lesen in. vñ legen in an das fewer. vñ er brynnet. Ob ir beleybet in mir. vnnd meine wort beleyben in euch. was dings ir wölt. das bittet. vnnd es wirt euch. Jn disem ist erkleret mein vater. das

¶ Ein ende hat die erst Epi

ſtel zu thimotheū. Dñ hebt an die vorred vber die andern epiſtel.

HIer ſchreybt er thimotheo vō d ermanung der marter vñ aller ordnūg d warheyt vñ wz künfftig ſey in den letzten zeyten. vñ vō ſeinez leyden. vñ ſchreybt im vō der ſtat Rom.

¶ Die vorred hat ein ende.

Dñ hebt an die ander epiſtel zu thimotheum. Dñ hat. IIII. capitel.

¶ Das erſt Capitel.

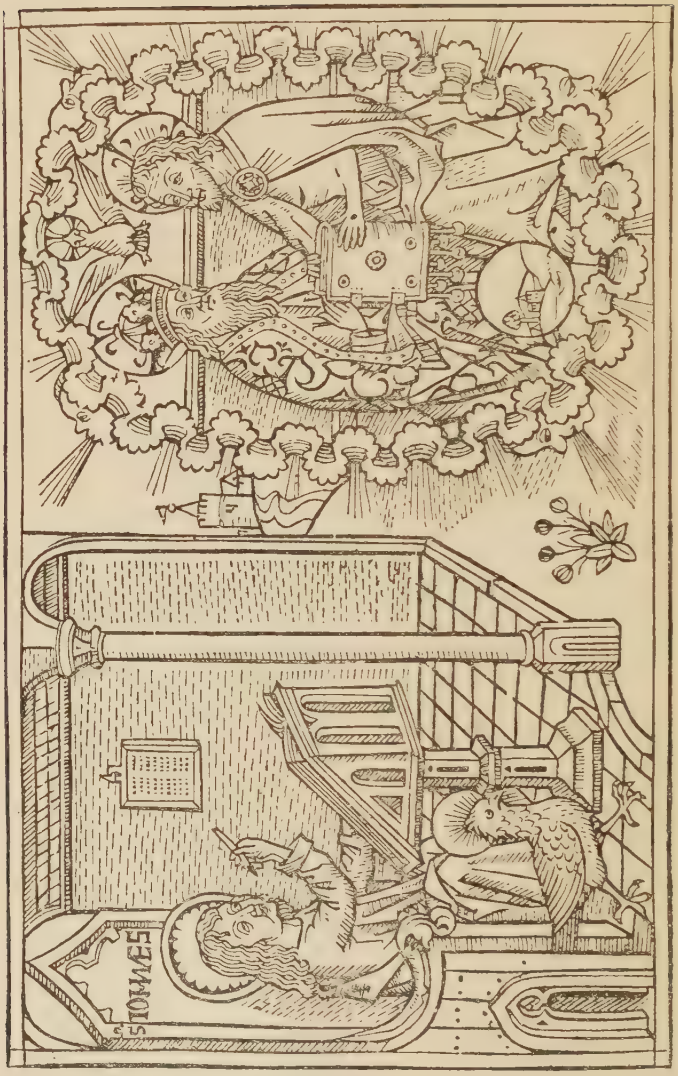
PAulus ein apoſtel ihe ſu criſti durch den willen gots. nach d verheyſſung des lebens. Dz da iſt i ihe ſu criſto thimotheo dem liebſten ſun. gnad vñ erbermde. vñ frid vō got vnſerm vater vñ von dē herren iheſu criſto.

tes Durch den gelauben iheſu criſti iſt in all. vñ vber all. Die do gelauben an in. Wañ die vnder ſchayd iſt nit des iuden. vnd des kriechen. wann ſie habē all geſündet. vnd bedorfften der glori gots. Gerecht gemachet vergebens durch ſein gnad durch die erlöſunge. Die do iſt in iheſu cri/ ſto. den got fürſatzt einē verſüner durch dē ge lauben in ſeim plůt. zu der erzaygung ſeiner ge rechtigkeit. vñ der vergebung willen der vorge endē miſſetat in der auffenthaltung gottes. zu erzaygen ſein gerechtigkeit in diſer zeyt. Dz er ſei gerecht vñ gerechtmachēd dē. Der do iſt auß dem gelauben iheſu criſti. Darumb. wo iſt dein glorierung. Die iſt außgeſchloſſen. Durch wel/ che ee. Der werck. Mayn. Aber durch die ee des gelauben. Wañ wir maynen das der menſch ge rechtmachet werde durch den gelauben. on dye werck der ee. Iſt denn got allein der iudē. Iſt er nit auch d haydē. Ja. er iſt auch d heydē. Wañ ein got iſt d do gerechtmachet dy beſchneydūg auß dē gelauben. vnd dy vberwachſung. durch den gelauben. Darumb zerbrechen wir die ee. durch den gelauben. Das ſei nit. Aber wir be/ ſtetigen die ee.

.XIII.

¶ Ich red in der zũgẽ

der engel vnd der menſchẽ. Aber hab ich der lieb nit. ich bin gemacht als ei glockſpeys lautend oder als ein ſchell klingend. Vnd ob ich hab die weyſſagung. vnd erkẽ̃ alle heymligkayt. vnd alle kunſt. vnd ob ich hab allen gelauben. Alſo das ich vbertrag die berg. hab ich aber der liebe nit. ich bin nichtz. vnd ob ich auß teyl alles mein gut in die ſpeyß der armen. vnd ob ich antwurt meinẽ leyb. alſo dz ich brynne. hab ich aber d liebe nit. es iſt mir nichtz nütz. ¶ Die lieb iſt gultig. ſie iſt gütig. Die lieb neyt nit. ſie thut nit vnrecht. ſie zerpleet ſich nit ſie iſt nit geytzig auff eer. ſie ſücht nit die ding. die ir ſind. ſie wirt nit geraytzet. Die gedenckt nit das vbel. ſie frewt ſich nit vber die boßheyt. aber ſie mitfrewet ſich der warheyt. alle ding vbertregt ſie. alle ding gelaubt ſie. alle ding hoffet ſie. alle ding gulder ſie. Die lieb gemel'nye. Es ſey dz die weyſſagũgẽ werden außgeleret. od dz dy zũgẽ außhörẽ od dz die wiſſeheyt werde verwüſt. wañ wir erkennẽ vnuolkumẽlich. vñ weyſſagẽ vnuolkumẽlich. ſo aber kũt. dz. do vol kumen iſt. do wirt außgeraumet. das do vnuol


S TOMAES

Cap. v.

VND do ieſus ſach die ſcharenn · do geng er uff einen berg · vnnd da er was geſeſſen ſin iungern genachtē ſich zů ym vnd er tāt uff ſinē mund vñ leret ſie ſagent · Sālig ſind die armen. m dē geyſt wann das rych der hymel iſt ir · Sālig ſind die ſenfften wann ſie ſind werden beſitzē die erde · Sālig ſind die da klagen · wañ ſy werden getrōſt · Sālig ſind die da hungert vnd dúrſt die gerechtigkeyt wann ſy werden geſatt · Sālig ſind die barmhertzigem · Wann ſie eruolgen die barmhertzigkeit Sālig ſind die reynes hertzen wañ ſy werden got ſehē · Sālig ſind die fridſamen · wann ſie werden geheyſſen die ſún gottes · Sālig ſind die da durchāchtung lyden vmb die gerechtigkeyt · wann das rich der hymel iſt ir · Jr werd ſālig ſo úch die die lút flúchent · vnd úch durchāchtent vnd alles úbel wider úch ſagent liegent vmb mich Freuwent úch vnd frolockent · wann úwer lon iſt groß in den hymeln · Wann alſo haben ſy durchāchtet die wyſſagen die vor úch waren · Jr ſind als ein ſaltz der erden · vnd ob das ſaltz verſchwindet in dem es wirt geſaltzen · ſo iſt es fúro zů mchte nútz nur das er werd uſzgeworffen · vnd werd vertretten von den mentſchen · Jr ſind ein liecht d welt · Die ſtat mag nit ſin verbor

borgē ō vergilt dirs · vñ ſo ir bet mcht wōlt
vil reden als die ethnici thůnd · wann ſy we-
nen das ſy werden erhört m irem vil reden-
darum̄ nicht wōlt yn werden glych · wann
úwer vatter weyſt was úch not iſt ee denn
ir jm betend · Darumb ir ſüllend alſo beten ·
Vatter vnſer ō du biſt in dem himel geheili
get werd din nam zů kum vns din rich · din
will der werd · als im himel vnd in der erd ·
vnſer überſtantlichs brot gib vns hút · vnd
vergib vns vnſer ſchuld · als vnd wir verge
ben vnſern ſchuldigern · vñ für vns nit m ver-
ſůchung · ſunder erlōß vns von dem übel amē
Wañ ob ir vergebt dē menſchē ir ſünde vnd
úwer hymliſcher vatter vergit úch úwer mi
ſſetat · Vergebend ir aō mit dē menſchē noch
úwer vatter vergit úch úwer ſünde vnd ob
ir vaſtet nit wōlt werden als die glychßner
trurig · wañ ſy verwůſtend ir antlútz · das ſy
ſchiment vaſtēt dē lúten Für war ſag ich úch
das ſy haben empfangen iren lon · Aō ſo du
vaſteſt ſo ſalb din haubt vnd weſch din ant
lútz das du nit werdeſt geſehen vaſtent den
lúten aber dinem vatter der da iſt in verborgē
vnd din vatter der es ſicht in verborgen ō ver
gilt dirs · mit wōlt úch ſchätzen ſchätz in die
erde do in ō roſt vñ die milbē verwůſtent vñ
da in die dieb vßgraben vnd verſtelen · Aber
ſchätzend úch ſchätz in den hymel da in noch

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